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Three rooms, Pleasant Valley, \$6.00

**FOR SALE.**  
No. 1213 Main street, \$12.00  
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Sixteenth street residence, \$15.00  
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Real Estate Agent, Collector, Notary Public and Pension Attorney, No. 1612 Market street, ap6

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House, 6 rooms and hall, Market street, Centre Wheeling, cheap, \$12.00.  
House, 6 rooms, brick, 15th st., \$2,800.  
Splendid bldg. site for dwelling, 15th st. Splendid bldg. site for dwelling, 14th st.  
House, 5 rooms, 21st st., \$1,400.  
House, 5 rooms and hall, with all modern improvements, Chapline st., Centre Wheeling, \$5,500.  
House, 4 rooms and hall, 15th st., \$2,700.  
House, 5 rooms, 13th st., \$1,400.  
House, 3 rooms, in Belvedere, \$250.  
House, 11 rooms and store room, Main street, near 5th, \$4,125 ft., \$9,500.  
For a short time one of the finest houses on Chapline st., Centre Wheeling, 9 rooms, with hall and modern improvements, cheap, terms cash.  
House, 7 rooms, hall and large lot, 14th st., \$4,500.  
House, 7 rooms and 6-roomed house in rear, lot 30x120 ft., 15th st., \$2,000.  
House, 7 rooms, brick, with hall, Jacob st., Centre Wheeling, cheap, \$2,000.  
House, 6 rooms, brick, 20th st., 5th ward, \$2,000.  
House, 7 rooms, N. Market st.; cheap, \$1,500.  
House on Lind st., Belvedere, \$225 each.  
House, 2 rooms, Wilson st., Centre Wheeling, easy terms, \$500.  
Lot, 50 feet front, \$250.  
House, 4 rooms and hall, Jacob st., 5th ward, \$1,400.  
House, 11 rooms, brick, 12th st., \$5,000.  
Lot, 21' front, 21' deep, Martin's ferry, O., cheap, on easy terms.  
House, 3 rooms and 6-roomed house in rear, Market st., bet. 7th and 8th sts., \$2,800.  
House, 5 rooms and hall, north and both gas, Jacob st., bet. 15th and 16th, \$5,500.  
Business property on Market st. at moderate price.  
\$200, \$500, \$500, \$2,000 and \$2,500 to loan on real estate.  
House, four room and storeroom, North Main street, cheap, on easy terms, \$2,800.  
New house, 6 rooms, with large lot, at Edgemoor Lane, \$2,500.

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## HOUSES AND LOTS FOR SALE.

No. 61 Fifteenth street, 7 rooms, brick, \$1,500.  
No. 181 Sixteenth street, lot 30x120 feet. A fine residence in Pleasant Valley.  
Nos. 121 and 122 Seventeenth street, \$1,500.  
1 storeroom and 2 dwellings renting for \$100 per month, corner Market and Twentieth streets, 10x28 ft. per cent.  
No. 9 Kentucky street, lot 30x140 feet.  
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No. 121 14th street, 7 rooms and bath.  
No. 100 Chapline street, 4 rooms.  
No. 1213 Chapline street, 9 rooms.  
Lot on Main St., between 22d and 23d Sts.  
Lots on North Broadway, residence of J. E. Hughes, Esq.  
Lot 40x120 North York street.  
Lot No. 30 Indiana St., 7 rooms, modern.  
A fine lot in Pleasant Valley.  
A fine lot in Vermont street, 1 room; lot 20x120 feet.  
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## COL. INGERSOLL

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### IGNORANCE ALONE IS DARKNESS

And the World's Happiness Rests Upon the Education of the Children—Man Cannot Rise Above Nature, and Temporal Happiness is the Supreme Point of Man's Existence—A Masterly Oration Which Pleases the Ear, but Carries No Conviction to the Inner Sensibilities.

CHICAGO, April 12.—Colonel Robert G. Ingersoll spoke before the Millitant church congregation to-day in response to an invitation extended by the pastor, Rev. John Rusk. In his letter of invitation Rev. Mr. Rusk said, "The Millitant church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or lack of it, desires to extend to you an invitation to preach for us some Sunday morning in the near future on the subject of your views as to what the Christian church should do and how."

Colonel Ingersoll among other things expressed the following opinions:

"There is no darkness but ignorance."

Every human being is a necessary product of conditions, and every one is born with defects for which he cannot be held responsible.

Life pursuing life, and in its turn, pursued by death, presses to the know line of the possible, and every form of life, of instinct, thought and action is fixed and determined by conditions, by countless antecedent and coexisting facts. The present is the child, and the necessary child, of all the past and the mother of all the future.

Every human being longs to be happy, to satisfy the wants of the body with food, with roof and raiment, and to feed the hunger of the mind, according to his capacity, with love, wisdom, philosophy, art and song.

Nature, generous and heartless, extravagant and miserly as she is, is our mother and our only teacher, and she is also the deceiver of men. Above her we cannot rise, below her we cannot fall. In her we find the seed and soil of all that is good, of all that is evil. Nature originates, nourishes, preserves and destroys.

Every brain is a field where nature sows the seeds of thought, and the crop depends upon the soil.

Every flower that gives its fragrance to the wandering air leaves its influence on the soul of man. The wheel and axle of the winged creatures of the air suggest the flowing lines of subtle art. The roar and murmur of the restless sea, the cataract's solemn chant, the thunder's voice, the happy babble of the brook, the whispering leaves, the thrilling notes of mating birds, the sighing winds, taught man to pour his heart in song and gave a voice to grief and hope, to love and death.

In all that is, in mountain range and billowed plain, in winding stream and desert sand, in cloud and star, in snow and rain, in calm and storm, in night and day, in woods and vales, in all the colors of divided light, in all there is of growth and life, decay and death, in all that flies and floats and swims, in all that moves, in all the forms and qualities of things, man found the seeds and symbols of his thoughts, and all that man has wrought becomes a part of nature's self, forming the lives of those to be. The marbles of the Greeks, like strains of music, suggest the perfect and decay, the melody of life. The great poems, paintings, inventions, theories and philosophies enlarge and mold the mind of man. All that is natural. All is naturally produced. Beyond the horizon of the natural man cannot go.

Yet for many ages man in all directions has relied upon and sincerely believed in the existence of the supernatural. He did not believe in the uniformity of nature. He had no conception of cause and effect, of the indestructibility of force.

We in the United States believe that the authority to govern, the authority to make and execute laws, comes from the consent of the governed, and not from any supernatural source. We do not believe that the king occupied his throne because of the will of the supernatural. Neither do we believe that others are subjects or serfs or slaves by reason of any supernatural will.

So our ideas of morality have changed, and millions now believe that whatever produces happiness and well being is in the highest sense moral. Unreasoning obedience is not the foundation of the essence of morality. There are many who have reached the conclusion that the supernatural has nothing to do with real religion. Religion does not consist in believing without evidence or against evidence. It does not consist in worshipping the unknown or in trying to do something for the infinite. Ceremonies, prayers and inspired books, miracles, special providence and divine interference are all belongs to the supernatural and form no part of real religion.

Every science rest on the natural, on demonstrated facts. So morality and religion must find their foundations in the necessary nature of things.

**How Can We Reform the World?**

Man should cease to expect any aid from any supernatural source. By this time he should be satisfied that worldly has not created wealth and that prosperity is not the child of prayer. He should know that the supernatural has not succored the oppressed, clothed the naked, fed the hungry, shielded the innocent, staid the pestilence or freed the slave.

Being satisfied that the supernatural does not exist, man should turn his attention to the affairs of this world, to the facts in nature.

And, first of all, he should avoid waste—waste of energy, waste of wealth. Every good man, every good woman, should try to do away with war and stop the appeal to savage force.

If we wish to do away with war, we must provide for the settlement of national differences by an international court. This court should be in perpetual session, its members should be selected by the various governments to be affected by its decisions, and, at the command and disposal of this court, the rest of Christendom being disarmed, there should be a military force sent to carry its judgment into effect. There should be no excuses, no

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**S.S.S.**

There has been for many years ceaseless discussion upon what is called the labor question.

For my own part, I see no final and satisfactory solution except through the civilization of employers and employed.

Of course capital can do nothing without the assistance of labor. All

other business for an army or a navy in the civilized world.

No man has imagination enough to paint the agonies, the horrors and cruelties of war. Think of sending shot and shell crashing through the bodies of men! Think of the widows and orphans! Think of the maimed, the mutilated, the mangled!

For many centuries the wealth of the world was used to propitiate the unseen powers. In our own country the property dedicated to this purpose is worth at least \$50,000,000. The interest on this sum is \$50,000,000 a year, and the cost of employing persons whose business it is to seek the aid of the supernatural and to maintain the property is certainly as much.

For this vast amount of money the returns are remarkably small. The good accomplished does not appear to be great. No one wishes to destroy churches or church organizations. The only desire is that they shall accomplish substantial good for the world. In many of our small towns—towns of 3,000 or 4,000 people—will be found four or five churches, sometimes more. These churches are founded upon immaterial differences. And it must be admitted that all the argument on all sides of these differences have been presented countless millions of times. Upon these subjects nothing new is produced or anticipated, and yet the discussion is maintained by the repetition of the old arguments.

### His Model Church.

Now it seems to me that it would be far better for the people of a town having a population of 4,000 or 5,000 to have one church, and the edifice should be of use not only on Sunday, but on every day of the week. In this building should be the library of the town. It should be the club house of the people, where they could find the principal newspapers and periodicals of the world. Its auditorium should be like a theatre. Plays should be presented by home talent, an orchestra formed, music cultivated. The people should meet there at any time they desire. The women could carry their knitting and sewing, and connected with it should be rooms for the playing of games, billiards, cards and chess. Everything should be made as agreeable as possible. The citizens should take pride in this building. They should adorn its niches with statues and its walls with pictures. It should be the intellectual center. They should employ a gentleman of ability, possibly of genius, to address them on Sundays on subjects that would be of real interest, of real importance. They could say to this minister:

"We are engaged in business during the week. While we are working at our trades and professions we want you to study, and on Sundays tell us what you have found out."

Let such a minister take for a series of sermons the history, the philosophy of the art and the genius of the Greeks. Let him tell of the wondrous metaphysics, myths and religions of India and Egypt. Let him make his congregation conversant with the philosophies of the world, with the great thinkers, the great poets, the great artists, the great actors, the great orators, the great inventors, the captains of industry, the soldiers of progress. Let them have a Sunday school in which the children shall be made acquainted with the facts of nature, with botany, entomology, something of geology and astronomy. The truth is that the people are tired of the old theories. They have lost confidence in the miraculous, in the supernatural, and they have ceased to take interest in "facts" that they do not quite believe.

### Homes For All.

The home is the unit of the nation. The more homes the broader the foundation of the nation and the more secure.

Everything that is possible should be done to keep this from being a nation of tenants. The men who cultivate the earth should own it. Something has already been done in our country in that direction, and probably in every state there is a homestead exemption. This exemption has thus far done no harm to the creditor class. When we imprisoned people for debt, debts were as insecure, to say the least, as now. By the homestead laws a home of a certain value or of a certain extent is exempt from forced levy or sale, and these laws have done great good. Undoubtedly they have trebled the homes of the nation.

I wish to go a step farther. I want, if possible, to get the people out of tenements, out of the gutters of degradation, to homes where there can be pride, to homes where people can feel that they are in partnership with nature; that they have an interest in good government. I would exempt a homestead of a reasonable value, say \$2,000 or \$3,000, not only from sale under execution, but from sale for taxes of every description. These homes should be absolutely exempt. They should belong to the family, so that every mother should feel that the roof above her head was hers; that her house was her castle, and that in its possession she could not be disturbed, even by the nation. Every state should fix the amount of land that could be owned by an individual, not liable to be taken from him for the purpose of giving a home to another, and when any man owned more acres than the law allowed, and another should ask to purchase them, and he should refuse, I would have the law so that the person wishing to purchase could file his petition in court, and upon the amount being paid, found by such commission or jury, the land should vest absolutely in the petitioner.

There is another question in which I take great interest, and it ought, in my judgment, to be answered by the intelligence and kindness of our century. Without doubt the contract of marriage is the most important rule, the most sacred that human beings can make. Institutions. Of course the ceremony of marriage is not the real marriage. It is only evidence of the mutual flames that burn within. There can be no real marriage without mutual love. So I believe in the ceremony of marriage, that it should be public, that records should be kept. Besides the ceremony ways to all the world that those who marry are in love with each other.

Millions of people imagine that the married are joined together by some supernatural power, and that they should remain together, or at least married, during life. If all who have been married were joined together by the supernatural, we must admit that the supernatural is not infinitely wise.

After all, marriage is a contract, and the parties to the contract are bound to keep its provisions, and neither should be released from such a contract unless in some way the intention of the parties is involved. I would have the law so that any husband could obtain a divorce when the wife had persistently and flagrantly violated the contract, such divorce to be granted on equitable terms. I would give the wife a divorce if she requested it, if she wanted it. I make a difference between granting divorce to a man and to a woman, and for this reason. A woman dowers her husband with her youth and beauty. He should not be allowed to desert her because she has grown wrinkled and old. Her capital is gone, her prospects in life lessened, while, on the contrary, he may be far better able to succeed than when he married her. In a rule, the man can take care of himself, and, as a rule, the woman needs help. So I would not allow him to cast her off unless she had flagrantly violated the contract. But for the sake of the community, and especially for the sake of the babies, I would give her a divorce for the asking.

**The Labor Question.**

There has been for many years ceaseless discussion upon what is called the labor question.

For my own part, I see no final and satisfactory solution except through the civilization of employers and employed.

Of course capital can do nothing without the assistance of labor. All

there is of value in the world is the product of labor. The laboring man pays all the expenses. No matter whether taxes are laid on luxuries or on the necessities of life, labor pays every cent. So we must remember that, day by day, labor is becoming intelligent. So I believe the employer is gradually becoming civilized, gradually becoming kinder and many men who have made large fortunes from the labor of their fellows have given of their millions to what they regard as objects of charity or for the interests of education.

All our sympathies should be with the men who work, who toil, for the women who labor for themselves and children, because we know that labor is the foundation of all and that those who labor are the caretakers that support the structure and glittering dome of civilization and progress.

**Educate the Children.**

Every child should be taught to be self supporting and every one should be taught to avoid being a burden on others as it would shun death.

Every child should be taught that the useful are the honorable and that they who live on the labor of others are the enemies of society. Every child should be taught that useful work is worship and that intelligent labor is the highest form of prayer.

Nothing should be taught in any school that the teacher does not know. Beliefs, superstitions, theories, should not be treated like demonstrated facts. The child should be taught to investigate, not to believe. Too much doubt is better than too much credulity. So children should be taught that it is their duty to think for themselves, to understand and, if possible, to know.

Real education is the hope of the future. The development of the brain, the civilization of the heart, will drive war and crime from the world. The school-house is the real cathedral and science the only possible savior of the human race. Education, real education, is the friend of honesty, of morality, of temperance.

So all should be taught that the highest ambition is to be happy and to add to the well being of others; that place and power are not necessary to success; that the desire to acquire great wealth is a kind of insanity. They should be taught that it is a waste of energy, a waste of thought, a waste of life, to acquire what you do not need and what you do not really use for the benefit of yourself or others.

Man will be civilized when the passions are dominated by the intellectual, when reason occupies the throne and when the hot blood of passion no longer rises in successful revolt.

To civilize the world, to hasten the coming of the golden dawn of the perfect day, we must educate the children; we must commence at the cradle, at the lap of the loving mother.

**We Must Work and Wait.**

The reforms that I have mentioned cannot be accomplished in a day, possibly not for many centuries, and in the meantime there is much crime, much poverty, much want and consequently something must be done now.

Let each human being within the limits of the possible be self supporting; let every one take intelligent thought for the morrow, and if a human being supports himself and acquires a surplus, let him use a part of that surplus for the unfortunate, and let each one to the extent of his ability help his fellow men. Let him do what he can in the circle of his own acquaintance to rescue the fallen, to help those who are trying to help themselves, to give work to the idle. Let him distribute kind words, words of wisdom, of cheerfulness and hope. In other words, let every human being do all the good he can and let him bind up the wounds of his fellow creatures and at the same time put forth every effort to hasten the coming of a better day.

This, in my judgment, is real religion. To do all the good you can is to be a saint in the highest and in the noblest sense. To do all the good you can is to be really and truly spiritual.

To relieve suffering, to put the star of hope in the midnight of despair—this is true holiness. This is the religion of science. The old creeds are too narrow; they are not for the world in which we live. The old dogmas lack breadth and tenderness; they are too cruel, too merciless, too arrogant. We are growing grander and nobler.

The firmament inlaid with stars is the dome of the real cathedral. The interpreters of nature are the true and only priests. In the great creed are all the truths that lips have uttered and in the real litany will be found all the ecstasies and aspirations of the soul, all dreams of joy, all hopes for nobler, fuller life. The real church, the real edifice, is adorned and glorified with all that art has done. In the real choir is all the thrilling music of the world and in the starlit aisles have been, and are, the grandest souls of every land and clime.

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